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GIRLS' SCHOOL ASSIOUT, EGYPT.

MISS M. J. M'KOWN.

THE PICTURE.



HE persons represented in the group, except myself, are connected with the Pressly Memorial Institute. The first, in the lower row, at the left, as you look at the picture, is Miss Ooraneeya Badeer, a teacher and former pupil. The next is Miss Kyle, superintendent; the next myself; then Miss Hogg, superintendent, and the last Miss Anesa Moosa, who was trained in the Cairo B. school, and after spending about five years in America, was sent to Egypt as a teacher by the kindness of friends in Xenia, Ohio. The first in the middle row to the right is Miss Yesma Hanna, a teacher and former pupil. The next four compose the highest class of the school, and are Lula Beshetly, Regina Weesa, Doosie Habashe and Tafooka Butrus. The two Soudaneese girls, at the top, are Keltuma, on the left, and Assa, matrons. Keltuma takes class also, when necessary. These two girls, with a third one named Fanna, now deceased, were from Darfour, from whence they were stolen and brought to Egypt, to be sold into

slavery. The day after they arrived in Assiout they were rescued by the pluck of some Soudaneese boys, some of whom had been rescued only a few months before. They were put at once into the boarding-school and received the same training as the Egyptian girls. They are good Christians and are now well repaying us for all the care and love bestowed upon them. All teachers and pupils in the group are church members.

HISTORY OF GIRLS' SCHOOL, ASSIOUT, EGYPT.

Twenty-five years ago to-day Dr. and Mrs. Hogg and myself arrived in this place to open the station. We were kindly received by the people, especially by Mr. Wasif El Khayatt, the head of the Khayatt family, who entertained us until we were settled in our new home. On the 6th of March 1865, I opened a school with three girls. The school prospered, and in a short time there were over thirty pupils. They were from good families, but had everything to learn. They were very noisy, but respectful, and very quick at learning. They had never heard the Bible and were most intensely interested in its

stories. In the afternoons, after the sewing, I would read to them from a beautiful translation of line upon line. After I had read and explained a story I would call upon them to tell it to me. They would spring to their feet, and with their beautiful eyes sparkling with excitement, tell the story in a manner which showed they had not missed a word. It was a delight to teach them, and I will always remember that first class. Soon, however, a storm of opposition from the Coptic Patriarch of Cairo, and the Bishop of Assiout, came upon us, and many of the best girls were removed. The opposition continued for many years, but the school held on its way. In 1868 I obtained an assistant for the afternoon work, and I was then free to visit the women and large girls in the houses. They, too, were much interested in the Bible stories, and in a short time there were twelve learning to read. In 1870, Mrs. Werda Malaik, now residing near Monmouth, Illinois, came with her family to Assiout. She had helped me in my earlier years of work in Alexandria. She was a very efficient teacher, and the school was left much in her care while I taught in the harems. In 1871 there were forty harem pupils; in 1872, seventy-four, and in 1873, eighty-eight. By this time we had two good helpers for this work, Miss Loghata, formerly a Coptic nun, and Mrs. Melika Caldis. Mrs. Hogg lent a helping hand when she could, both in the school-work and in the harems, but she had her own children to teach and much house-work to do. The school continued to prosper, and in 1873 there was an attendance of about seventy, many of the girls from twelve to sixteen years of age. A few visits had been made outside of Assiout, but little more than that had been done for the other large towns, and numerous villages of the Province. On the 23d of February 1874, I opened a boarding school. The special object of this work

was to gather in women and girls from the villages, train them, and send them back to help their own people. The boarding-school was begun with eleven boarders in a house containing three small rooms, a kitchen and pantry. The beds were laid on the floor at night and rolled up during the day. The food was taken from low round tables, without knives and forks, the girls sitting on the floor. The flat roof of the building served for a play-ground, and the girls spread their beds there on the hot summer nights. Mrs. Malaik and her husband were removed to Alexandria, and we had to bring most of the pupils of the day-school to the boarding-school and instruct them with the boarders. Mrs. Hogg had been obliged to send her three older children to Scotland. She was thus relieved from teaching them and could give more time to school-work. By the end of the year we had twenty-four boarders, but the house was too small to accommodate them, and the overflow was cared for in our house, which adjoined the boarding-school. In 1875, Miss Lockhart joined the mission and took charge of the day-school, and aided also in the other one. But she was too fragile and delicate to bear the heavy strain of separation from home and country, the acquiring of an exceedingly difficult language, and of teaching in a hot, debilitating climate, and in three years she was obliged to retire from the field. When she took charge of the day school, the Khayatt family assumed the expenses of it, and have supported it entirely since then. They have erected a handsome and commodious house for it, and at present Misses Kyle and Hogg, with a good staff of helpers, have charge of the work in it. The daily attendance of pupils ranges from one hundred to one hundred and twenty.

In 1876 a second story, and part of a third one, were added to the boarding-school building. The number of boarders

had steadily increased, and we were now able to give them a better training in domestic work. No servants were employed in the school except a man who did the marketing. The girls provided their own clothing and books and paid about two-thirds of the cost of the food. A few were provided for by societies. In 1880, Miss Newlin was associated with me in the work of the school, and, during my absence in America, had the entire charge of it. Before she arrived Mrs. Mary Galloway Giffen and Mrs. Alexander had given as much time to the school as they could spare from home duties. In 1883, Miss Newlin was united in marriage to Rev. John Giffen, but afterwards aided in the school as necessity arose. In January of the same year, Miss Kyle was associated with me in the boarding-school and is still connected with it. When I had completed twenty years of school-work in Assiout, the pupils, including some of former years, presented me with sixty dollars, saying they wished me to put the gold into bracelets and wear them as a token of their affection and gratitude. By their permission I put the money into the price of a good type-writer, and although I am now blind, with the help of their gift, I can do all my own writing. In August 1886, my sight having failed very much, I resigned my charge, and have since been separated from school-work. Miss Hogg, who had just been received as a missionary, was associated with Miss Kyle. Already a good site for the school had been obtained near the training college, and about half a mile from the town, and a large and well-arranged building had been erected. On the 14th of September of the same year the boarding-school entered its new home, and was named the Pressly Memorial Institute, by permission of the munificent donor, Wm. P. Pressly, Esq., of Monmouth, Illinois. The school has prospered greatly, even beyond our most

sanguine expectations.

There are now about seventy boarders in attendance. All who have remained long enough have received a good common school education, and been trained in all kinds of domestic work, sewing, etc. From the opening of the first school the pupils have been taught daily, from God's Word. Much has been done to make them useful and happy women, and especially to lead them to Christ. The Lord's promise has been verified and we have been permitted to see that the labor has not been in vain. I could write of the gratification we have in visiting former pupils, of seeing their pleasant homes, their tidy bright-faced children, the respect shown to them by their husbands, and of hearing of the good influence they are exerting in many ways. But I will close by giving a few figures, taken from the school register. Since the opening of the boarding school, 205 boarders have been received. Of this number five are the wives of pastors, 12 are wives of evangelists and teachers; 40 have been teachers for a longer or a shorter time; 63 have been received in the Assiout church, and 6 have died trusting in Christ. The mother school has, besides the Pressly Memorial Institute, seven other daughters, two of which are in Assiout. One of these is our Home Mission School, and is supported by the Ladies' Missionary Society of Assiout; the other is a private one. The remaining five are in the villages. The teachers in these seven schools were former pupils.

May God bless these dear schools more, and evermore.

There is Christian work ready and waiting for every believer, but it is in that as in every industry, the willing worker is not always able to find his place. He should be helped to it, though, indeed, the helpers are often as much at a loss as the one who is needing the assistance.

SLAVERY IN EGYPT.

SLAVERY still exists, and we have little hope that it will be entirely abolished for many years to come. As long as the Mohammedan harem system continues there must be eunuchs to guard the harem palaces and the harem apartments of smaller establishments, to escort the harem ladies on their visits, and to provide for them on their journeys. No Pasha nor high personage travels in the same railway carriage or Nile boat with his wives and slave women. No mother who cares for the safety of her daughter can allow her to serve in a Mohammedan harem. Therefore thousands of young girls are torn from their homes in Central Africa and brought to Egypt to do the domestic work of the harems. These poor slaves have no friends in Egypt to whom they can escape or tell of what they see and hear, or of what they have to endure.

In Egyptian dwellings the street door cannot be left on the latch, but must be securely fastened from within. It is not proper for an Egyptian woman to appear at the street door in indoor dress, therefore there must be slaves to attend the door. Slavery has existed so long in Egypt that it is thought almost a disgrace for an Egyptian woman to serve, and many would rather beg than be called servants. Hence there must be

slaves for the domestic work. European women can employ men-servants to do cooking and other indoor work, but Egyptian women cannot.

About twelve years ago a treaty was made between England and Egypt in which it was declared that no new slaves should be brought into the country; and it is now unlawful to buy or sell those already in the country. We dare not say that the Egyptian government has directly thwarted the efforts of the English to carry out the treaty. The suppression of the trade has been placed in the hands of Europeans, but these officials are comparatively strangers in the country and are obliged to do much of their work by means of the native police. The police are not interested, to say the least, in the suppression of the traffic, and they have not moral courage enough to resist the offer of a bribe, and the Egyptian government and Egyptian people know all this. The Soudan war has doubtless hindered the smuggling in of new slaves to Egypt, but if the English army were withdrawn the trade would most probably be revived, for it is a very lucrative one.

Poor Ethiopia! would that she knew even now to stretch out her hands unto God, for he has promised that she shall do so, and we know that He will make his promise sure, but it is hard to wait.
Assiout, Mar. 8. M. J. McKOWN.

HINDRANCES IN THE FOREIGN FIELD TO MISSIONARY WORK.

BY MRS. EMILY F. MONTGOMERY.

ASKED to write an article on the "Hindrances in the Foreign Field to Missionary Work," the largeness of the subject impressed me; also the probability that the special causes of hindrance vary in different localities. Yet this I have

often felt when reading sketches of the work in India and China, or even Africa and Micronesia,—“How like our people and work that is!” The outcome of ignorance is the same everywhere, so quite likely some, at least, of our “hindrances” in Turkey may be common to all.

Among the nominal Christian races, I

should put first, or rather as all-inclusive, a grand failure rightly to apprehend the full import of Matt. vi. 33. Among the various Mohammedan sects, as I have come in contact with them, I have felt that their conception of God as supremely merciful, but with their utter practical ignorance of any just government or governor, would make it slow work for them generally to grasp the idea of the heinousness of sin and the need of an atonement,—though I did meet one Mohammedan woman who seemed deeply to realize this. Among the peasant people and the wandering tribes of Koordish shepherds, there often seems to be such a general stagnation of thought, a perfect apathy regarding the possibility of anything different for themselves, that a suggestion of a change is likely to be met with a light laugh and a shrug of the shoulder, at the very ludicrousness of anything so preposterous. In fact, some of them seem too degraded to know their degradation. "What could be better," they have said, "than our free, wandering life in tents, milking our goats and making butter and cheese? Houses would be a nuisance, and to put our children in school would condemn them to a prison." They look upon missionaries somewhat as we might upon people from another planet. "Your customs are good for you, and ours for us."

Alas! alas! What market for heavenly wares among such! And yet, if we could live with them long enough to prove our love, they have woes enough to make them amenable to Christian sympathy, and the Holy Spirit's energizing and convicting power has repeatedly been proved in amazing degree.

To go back to nominal Christian sects, the absolute lack of the essential elements of a "home" among them militates strongly against the rapid growth of Christian principles. Our homes are private sanctuaries; theirs (I am speaking of the common classes) are wide open to

profane gaze, and the "housetop" is indeed often their best closet. But even then, there is danger that an habitual mounting the ladder in sight of neighbors may beget a spirit of self-righteousness. Family government, even where the ubiquitous mother-in-law offers no interference, loses much of its sancity when every word of exhortation or re-monstrance is sure to be overheard through the wide cracks in the rough board partitions between the different "homes." Sometimes five or six of these apartments adjoin, with a *lewan*, or broad piazza, in front, which is common work and playground for as many families. No wonder that the children sometimes quarrel, and that mothers are prone to side with their own, and alienations ensue. And no wonder that women say to us, "If we had several rooms, as you have, we could be better Christians." Rather the wonder is, not that there are so few, but so many, strong, pure Christian homes dotting the empire where the gospel has had free work.

A physician from a distant city happened once to call at our house as we were expecting Mr. Montgomery home from a tour, and noticing the little preparatory garnishing of the home and children, said, "My soul is squeezed at the contrast between your ways and ours! Imagine me arriving at home! Any preparation? Nothing! Too well I know the dirty, dark room, and if the children are not too smutty for me to touch I am thankful," and he gave a hard little laugh at the picture he had conjured. The many little courtesies and attentions that make our homes so delightful, are utterly lacking with the average Oriental. A long-time Protestant merchant, even, expressed astonishment at hearing Mr. Montgomery say "Thank you" for something I had handed him, asking, "Did you need to say it? Wouldn't she know it without it?" After explanations he laughed merrily, and said, "I believe

I'll try it at home; but wouldn't my wife be amazed! I think she would be ashamed."

Another hindrance is the prevailing low tone of thought of the common Oriental. So many centuries have their thoughts groveled among coarse and indecent things that the ruts are worn deep. It is hard for them, even with effort, to place their thoughts upon "whatsoever things are lovely." Indeed, the general and horrible impurity both of speech and action grew sadly upon me with each added year of my stay in the empire, and I often wondered through how many generations the gospel must filter before the taint would wholly be dispelled. Very few comparatively are the priests, I suppose, who contribute for the mass of corruption the salt of example, or even of precept.

The petty round of concerns which occupy the toilsome life, particularly of women, does not tend to stir thought or quicken brain development. "Let us eat and drink, for to-morrow we shall die."

I have sometimes wondered what for a medical curiosity would be a dried brain taken from a living body. Hardly one in hundreds of either men or women who are amazed at the sewing-machine they are all curious to see, would think of inquiring the principles upon which it works. "Wonderful! wonderful!" they say; and with the very next breath ask, "Is it true that some people can take all their teeth out at once and put them back again?" They listen to the achievements of electricity and steam, but they would give equal credence to the announcement that there was a daily post between America and the moon!

The words, "Behold what manner of love the Father has bestowed, that ye should be called the children of God," seems sometimes to touch them about as would the tidings that if they could reach a railroad the cars would carry them forty miles an hour. They as little expect to

realize one as the other, and both are alike incomprehensible to them.

A bevy of women stopped at our house one day on their way home from a service in a neighboring Armenian church, and I asked, "What did your priest speak to you about to-day?" One of them replied, with a careless laugh, "What do I know? There is a hole in the top of my head; what he put in leaked out by the way"; and the rest tittered at the smart speech.

Much of our "Bible-woman's" work is among the ignorant classes; therefore pray for them, for they need it sorely. The labored attempts of some women to learn to read is beyond all praise. The poor, unused brain does not work readily, and often the woman must snatch her time for study from baby cares and family toil, amid, perhaps, the coarse jokes of friends and neighbors who attempt to condone their own lazy and criminal indifference in the matter by taunting her with lofty ideas of becoming "learned"

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Do you say this is a dark picture? One hardly looks for a leaf of delightful helps in a chapter on hindrances. It might be wholesome and profitable for us to take an atlas into our closets some day, and make a devout and prayerful study of the land that yet remains to be "possessed" in Asia and Africa, and then gird our loins afresh. Dear readers, the bringing of the heathen nations to a knowledge of Christ surely "means business" for every one of us. A few fitful efforts and sporadic prayers will by no means suffice. But shall we faint? A thousand times, no! Yet it is well for us to calculate with what we have to grapple. Even after the gospel light has penetrated dark lands, it holds true in character building now as ever, "here a little, and there a little." And since the mouth of the Eternal God hath spoken it, "I will give thee the heathen," let us work with that superb faith that already sees the grand accomplishment.

Shall I mention one more "hindrance"? Can it be that anything here is instantly felt in lands that are far off? I believe it wholly. Too much prayer is withheld! Thank God for the loyal army of devoted workers we have; still, among the multi-

tudes who have professed his name and yet withhold close, personal service and contact with the heathen, we must seem like a few harmless lunatics mounted on hobby-horses.—*Life and Light*.

HOME HINDRANCES.—A CHAT WITH DISCOURAGED WORKERS.

BY LUCY WHITE PALMER.



THE evening is stormy—so very stormy that we may with a good conscience turn our backs on the out-door world. "The children are nestled all snug in their beds," and the gudeman is busy over some of those "odd jobs" which he has long been saving for a rainy evening. It is just our chance for a quiet chat, dear, discouraged fellow-worker, over some of the hindrances which our home life puts in the way of our efforts to do missionary work. Let us draw the curtains closer and our chairs nearer, and unburden our tired souls to one another.

There is a discouraged look upon your face to-night, and I can guess the reason why. You did so want to go to the branch meeting to-day! It promised a feast of good things; and, to crown everything, the branch's own dear missionary, whom you have so long wanted to know, was to be there and to speak. But Charlie is just getting over the croup, and the baby is fretful with her teeth, and the help (by courtesy so called) seems utterly helpless and unhelpful. And so the home field seemed your province for missionary effort. And you are thinking, "It's always just so, and there is no use in my trying to do anything. A woman with so many home cares as I have can't do missionary work, and ought not to be asked to,—so there!"

And almost you have decided to give up the whole thing and not care. Have

I not guessed right? Ah, I thought so!

Let us dare to think of the matter a little, even if it is discouraging. Perhaps you may come to the belief that I hold in my better moments—that it is the privilege, and the right, and the duty of all women, even of busy house-mothers, to take some share in the great missionary efforts of our day—some share, their share; not the share of active, direct administrative work which may fall to other, less hampered, women. If you are poor, your share is not that of the rich woman; if you are care-burdened and child-burdened, your share is not the share of the single woman with leisure at command; If you are sick and weak, your share is not the share of the well and strong. But some share, some active interest, you should have for your own best good and the furtherance of the work. It is a saying which has a large heart of truth, that to get anything done you must go to the busiest person. Certain it is, I am sure, that the larger part of our woman's missionary work is done by the women who have home hindrances; and those work best who have in greatest degree the subtle art of turning hindrances into helps.

But about those own particular hindrances of yours, which have brought that discouraged look to your face.

You are not strong—are ill so often. How can one do missionary work when one is sick? I don't know anything about that hindrance, you are sure, or I

would freely excuse you on that ground. Well, if I do not know, I will try to imagine it. First of all I will heartily sympathize with you in the trial. Yes, it must be hard to lie by when you would fain be up and doing; to fold the hands when work is waiting. But, dear friend, the ground must be enriched before it can bring forth harvest; the pitcher must be filled at the fountain before it will have wherewith to quench thirst; one must learn before he can teach. Perhaps that weary illness was the Master saying, "Come aside, and learn of me." And, now you think of it, you did learn some things that made mission work more significant to you. When the doctor was so kind and attentive in that last illness, and saved your life by his unremitting care, you thought of the women in the Eastern harems, whose lives might be lost before a strange physician would be allowed at their bedsides, and your heart ever since has been more tender toward those poor sisters, more ready to respond to appeals in their behalf. And when, once, you were lying, weak but happy, with a little fuzzy head nestled close by your side, and heard the proud father say rapturously, "I'm so glad it's a girl!" your whole heart went out in pity toward that Chinese mother whose baby girls were drowned at her very bedside by their father, and you thanked God for this Christian land where girls are welcome; and you vowed to do all you could to make a place for them in China. Don't you remember! And how can you measure what good to yourself and others was in those prayers, and promises, and thankful tears? "More things are wrought by prayer than the world dreams of," and we can pray for the work and the workers from a sick bed.

But you are well, now, and still the chances for work seem as limited as ever by the pressing cares, the every-day duties, the perplexities of the servant question, and all the rest of it. It is walking

in the valley for you; no time to get up to the heights.

Yes; I know. I am a housekeeper, and I have a speaking acquaintance with the servant question, and I realize how inharmonious, sometimes, seem all the claims of home and foreign work. And, verily, we cannot do as much, in a direct and active way, so trammelled, as we could otherwise. It would be foolish to expect it. But if we cannot walk on the heights of full and uninterrupted activity in this work, we can scatter many fruitful seeds in the valley. Your grocer calls while you are busy in the kitchen.

"O, by the way, Mr. Brown, won't you please remind your wife of our ladies' missionary meeting this afternoon at Mrs. Gray's? I find I can't go myself, and do you suppose she would be willing to read this little poem in my stead?" And so Mrs. Brown goes, and takes an active part, neither of which she had intended to do; and how much of your time and energy has that taken?

"But perhaps Mrs. Brown doesn't go?" Very well, that is her loss; but be sure that your effort for her was not wasted.

Or, again, you are in Boston, busy in a day's shopping. Take just a moment to drop in at the Board Rooms and lay in a stock of leaflets. It won't cost you much of time or money, and a leaflet is so handy to tuck into a letter, you know. It may lead others into the more active work from which you are debarred.

Or, once more, let the pile of papers and magazines on the centre-table, from which you snatch a half-hour's reading now and then even on a busy day, include the *Life and Light*, and *Mission Studies*, and the *Mission Dayspring* for the children.

You cannot study them as you would like to, and as they deserve; but the bits which you glean from the wayside, as it were, will give you something valuable to think of, interesting to talk over with

the next friend who calls, helpful to report at the next meeting of the auxiliary, if you can go.

But you think that is a big *if*. When I speak of your going to auxiliary meetings, or, in fact, doing anything else in this work, I surely forget that you have a family of young children! I don't realize what constant interruptions they bring, how heavy is the drain upon your time and strength, how confining is a mother's work! That alone is sufficient to excuse you from missionary work, you think. And once more I freely admit that it is sufficient to excuse us from very much of the active, outer part of the work. I say "us," because, as we are having a confidential talk, I don't mind telling you that I can calculate to a nicety the amount of racket a given number of small boys can produce. I have some experience of the fact at which Mark Twain hinted when he remarked (I trust in no unamiable spirit) that "twins are a riot." But I often remember with comfort the counsel of Mrs. Porter, that wise mother and veteran missionary, now sainted, to a young mother who feared, as you and I sometimes fear for ourselves, that she might be wronging her children by engaging in missionary work: "My dear, I should fear for you if you should resign. Your missionary work is a constant education to your children. You will not neglect them."

Let us be glad of the children, not only for their own sweet sakes, but because in them we have given to us a grand field for missionary work. Into our hands is given the task of raising up the next generation of missionaries, and of those who shall support them.

This work is our opportunity, and is as directly missionary work as leading an auxiliary meeting, and of far greater importance. Let us set this distinct aim before our eyes—to educate and inspire our children to an active interest in missions. I do not say let us set them apart

as missionaries. I do not think we have a right to do that. How do we know that God wants our sons in the foreign field? He may mean that they shall make the money to support some one else there. Our daughters may be more successful as mothers to missionaries than as missionaries. Let God call them to their special work, but let us fit them for it, whatever it may be, by kindling in their hearts the flame of missionary enthusiasm and personal consecration.

"How can I do this?" you ask. In many ways, all simple and natural. In the first place, let your own heart and the home atmosphere be full of that which you wish to put into them. Children breathe in moral germs as readily as they do the physical germs of which we hear so much. They tend naturally to be interested in what really interests their parents. Now why not mingle references to mission work in your table conversation as naturally as allusions to business, or art, or literature? Why not read to the children from *Mission Stories*, or *MISSIONARY MAGAZINE* once in awhile, as well as from the countless books of silly tales which flood the market, and too largely your nursery? Why not put some missionary pictures into that scrap-book you are making for them? Why not encourage them to keep and enjoy a mite-box? Why not take your little daughter, or even your little son, with you to a branch meeting sometime, presenting it as a special privilege and treat? Why not, as they grow older and more thoughtful, study with them the history, customs, social, intellectual, and religious life of various countries, and see how these have been modified by the introduction of Christianity? Why not, in short, take half as much pains to educate them in this as you do in other matters which you consider valuable for them? That was your class motto in college, you remember—*Cur non?* Why not?—and it meant great things to you then of lofty

aspirations. Why not put it to some practical use now?

And so, dear fellow-worker, hindered by illness, and servants, and cares, and

babies, let us, in spite of our hindrances, just do the very best we can, and not presume to fret because its little.—*Life and Light.*

I WONDER WHY.

I wonder why this world's good things
Should fall in such unequal shares!
Why some should taste of all the joys,
And others only feel the cares!
I wonder why the sunshine bright
Should fall in paths some people tread,
While others shiver in the shade
Of clouds that gather overhead!

I wonder why the trees that hang
So full of luscious fruit should grow
Only where some may reach and eat,
While others faint and thirsty go!
Why should sweet flowers bloom for some,
For others only thorns be found?
And some grow rich on fruitful earth,
While others till but barren ground?

I wonder why the hearts of some
O'erflow with joy and happiness,
While others go their lonely way
Unblessed with aught of tenderness!
I wonder why the eyes of some
Should ne'er be moistened with a tear,
While others weep from morn 'till night,
Their hearts so crushed with sorrow here!

Ah well! we may not know indeed
The whys, the wherefores of each life!
But this we know—there's One who sees
And watches us through joy or strife.
Each life its mission here fulfills,
And only he may know the end,
And loving him we may be strong,
Though storm and sunshine he may send.
—N. Y. Observer.

Missionary Correspondence.

LETTER FROM INDIA.

QUILLA DIDAS SINGH, }
March 8th, 1890. }

Ladies of Beaver Valley Presbyterian Society—MY DEAR FRIENDS:



WONDER if you do not often wish I would tell you of matters about which it never occurs to me to write. I have been thinking if anyone would like to know about any particular thing, and would just write and ask me the questions and let me reply to them in the letters to the Presbyterian Society, you might get information you would like to have. Miss McGarey, our new missionary, and I came here from Gujranwala, Monday. Since we came we have had some very nice showers, but I cannot say that they have made it so pleasant walking through the village; the narrow lanes are so muddy. I have often wished I could give you a good description of the Indian village, just as it is, but, with all its noise, its filth, its not even half-clothed

children, it beggars the power of my pen. One from the West who has very much to do in these villages, will think a great deal about village sanitation, and talk about it too, but soon discovers that not only many tellings, but years of education, are required to elevate the people sufficiently to get them to thinking the least of sanitation.

I talk a great deal about cleanliness, especially when persons come to me with sore eyes, which are very prevalent here, and I have no doubt that one cause is the carelessness of the people with regard to their eyes. When I come out into the country district I always carry with me a little box of simple medicines, especially for fevers and sore eyes, and great are the demands for these medicines. Many a one entirely blind has been brought to me to see if I could not make new eyes. One case, that of a little boy, was to me very touching. One morning a mother leading her little boy to me, said they had heard in their village that

a Miss Lahif had come, and that the child could hardly wait, but kept saying, "Take me to the Miss Lahif; perhaps my eyes can be opened." When I looked I saw that he had no eyes. They had been taken out. He was a bright boy, and had been taught that he might become a teacher of the koran. He could repeat a good deal of it, and talked so well. It was very hard to say to him "You can never see again in this world," but I did so, and then told about the loving Saviour who, when on earth, opened the eyes of the blind, and that if he would only accept and love Him as his Saviour, in heaven his eyes would be given back to him. He seemed interested, but I suppose if he ever repeats what I told him, it will be all explained away by the maulvis who teach him, and he forbidden to think of such things. God only requires us to sow the seed, and if we faithfully do this He will take care of it when sown. Only to trust Him more and more, knowing that the result is in

His hands, and not to worry about it.

March 10th.—Did not get my letter finished, so will tell you about the village visited to-day. We have just returned from Chahal, two miles distant. It is to me a great pleasure to visit this place. When I came here first, the Christians of the village were in a state of apostasy, but now, by the blessing of God, they have been restored to their new faith. They listen so well, and love to hear of Christ, and remember very well what they are taught. To-day we had a nice little prayer meeting with the women. There are some bright women and girls here who have been baptized, and in whom I am deeply interested. They are from low caste people, but their souls are as precious as the soul of the king. I know you will continue to pray for us. These poor people and I both need your prayers. With Christian love,

Yours sincerely,

JOSIE WHITE.

Gujranwala, North India.

EXTRACTS FROM A PRIVATE LETTER FROM ASSIOUT.

P. M. I. ASSIOUT, March 4, 1890.

It seems to me that this week is rather eventful but I hardly know why I think so. We have been very much interested in a woman called Askandera, a sister of one of the elder Weesa women. She had long been ill and lately the disease became serious. This week we knew that she was not far from death, and somehow the going to and fro and hearing or sending for word kept us in a state of suspense. We hope that she was ready to die although not a member of the Protestant church. She knew that she was dying and spoke most affectingly to her children. She lived a very sad life, for her husband left her about twelve years ago. It solemnized us very much to be with her so short a time before her death, and of course hav-

ing to pray with her made a deep impression on me. Strange lives we missionaries live. A great many of our experiences should do us good. Yesterday we spent all forenoon at the funeral where the scene was such as is common at Assiout funerals. I shall not describe it. Poor dear Nurjha had tried hard to keep up for Falla's sake, who was lying asleep with her head on the former's knee, but at a certain point she completely lost control of herself and we had to take Nurjha under our charge, so we did not get out to the service at the Coptic church. The women are terribly ignorant and foolish. When I had just succeeded in quieting Nurjha by laying her head on my shoulder and putting my arms around her and letting her clutch at me when she felt the inclina-

tion to be hysterical again; just when she would be beginning to doze off, the women would pull her or shout out to her or begin to wail. It hurt us very much who loved the family and who understood the pathetic things said in the wailing and crying. Sometimes I wish our gentlemen could see such sights. I think it might teach them pity and sympathy and some other things. I am sure that such sights stirred me up in many ways.

Thursday night.—I am tired and must finish your letter and get off to bed. I teach two hours in the forenoon and then study or visit schools till my Arabic teacher comes. This afternoon was prayer meeting in Beyt el Goheri and it was a hot walk there and I made several visits afterwards.

* * I went up late for supper and found Mr. Kelly Giffen home from his week in the upper country. Just as we

were rising from the supper table Mr. and Mrs. Bushra Hanna called, and since then we had worship with the girls and have studied and now it is bed-time.

There have been many deaths in As-siout—six in two days. Besides Askan-dera there was an old lady whom I visited a few weeks ago and talked to on religion. It has a strange effect on one to hear of the death of those to whom one has had the opportunity of talking on religion.

Influenza has about left our school, but sore eyes have begun and they are more dangerous.

* * There is quite a change with us and we long to fling off winter clothes and blankets.

O yes, of course I forgot to tell about the lovely box from Allegheny. It was a very good box and there were pictures in it which beautify our walls.

FROM JAPAN.

An extract from a letter of Miss Ada Johnson, of Japan, will show how ready missionaries are to snatch opportunities for proclaiming the Gospel.



JAPAN is to have an exhibition this year, to be held here in Tokio. It will be the largest ever held in the country, I suppose. The exhibition will be opened next month, and there will be thousands of visitors from all parts of the empire during the coming months. In view of this last fact, Miss Youngman of the American Presbyterian Mission has rented a house near the Ueno Park, in which grounds the exhibition is to be held, and has arranged for meetings to be held every day, morning, afternoon and evening, during the months of the exhibition.

The afternoon meetings are for women and children, while the evening meetings are general preaching services.

A great blackboard stands before the meeting-house, and upon it are written the daily announcements, while the text, "And whosoever will let him take of the water of life freely," gives the Gospel invitation.

Although the exhibition is not yet opened, the meetings have been in progress several weeks. One day shortly after the place had been opened, an old lady came to the preaching place with a bottle in her hand and said to the person in charge: "Please give me some of the honorable water," adding very earnestly, "Just a very little will do," evidently afraid of asking too much for fear of being refused.

The Bible worker had her come in, and taking his Bible read and explained to her about Jesus the Water of Life. Nothing more has been seen of her, but we may hope that the word which she

heard will lead her to the true fountain of ever living water.

She saw the invitation on the black-board and thought the water was like that which they obtained at their temples, supposed to be very efficacious, although in reality the cause of sickness, as I have been told by a Japanese woman.

At this preaching place tracts and Bibles are also distributed, and in this way many will be reached who would not be otherwise.

Although Miss Youngman is the first

to start the work among the strangers who are already here and those who are yet to come, yet there will be other work of the same kind taken up by others, for there will be enough work to keep all the missions busy at that time. We have a preaching place on one of the thoroughfares leading to the exhibition grounds, and I am sure that special meetings will be held at that place and many be reached. ADA B. JOHNSON.

Tokio, Japan, March 19.

—*Missionary Messenger.*

CONFERENCE IN AFRICA.



THE annual meeting of the Shaingay, Mendi, and Bompeh missions was to convene on January 23, 1890, a meeting occasioning as much stir and bustle as a like meeting in America.

Miss Williams and I were permitted to dismiss our school on Friday, so we had Monday and Tuesday to make our preparations.

At nine P. M. on Tuesday it was announced that the tide was good and the boat was ready.

All the pale faces were in readiness except Mrs. West who, was to stay and "hold the fort." I must confess that as we walked away and left her standing at the top of the piazza steps with a few of the small children about her, that she was more brave than I would have been under similar circumstances.

When we reached the landing, the mission boys were also ready with their boat. Our two boats leaving the landing was quite a romantic sight; lights flickering here and there, dusky faces all about us, and voices in an unknown tongue falling on our ears. As we sped swiftly down the Bompeh, the dense and beautiful foliage hanging low and almost touching either side of the boat,

the dim lights casting fitful shadows, I thought I must be dreaming. Soon the stream was wide enough to use the oars, and oars in this country are not of much use unless used as accompaniments to music.

The mission boys were ahead of us, and soon their oars were keeping time to Christian songs, their fine voices filling the air with melody. This was answered by our boatmen singing or rather, chanting, their heathen songs in voices almost demoniac. Here was a contrast that brought me to the assurance that I was not in dreamland, but in a land where work for God is needed, and work for Him will tell.

Wednesday morning found us still in the river. At five A. M. we cast anchor as the tide was coming in too strong for us. By ten o'clock the wind began to rise and we hoisted sail and started on our way. One of the boatmen made "country fashion" for breeze. He did this by blowing his breath in his hands and beckoning the breeze against the sail. He did not say anything aloud and I do not know that he said anything in thought. At any rate his god must have been too busy to attend to him, for the breeze did not come to carry us on without oars.

* * * * *

We found Shaingay Mission beautiful for situation. Located on a cape, the ocean is visible from any of the mission buildings. Small islands seem to have been placed with special reference to the beauty of the whole.

Flickinger street is of great beauty, densely shaded with beautiful trees, one row of which separates the street from the beach, the other separates it from the coffee orchard. This street begins at the Mission House and leads to Flickinger Chapel.

On Thursday morning at 7.30 we walked down this street to attend the opening exercises of the Teachers' Institute.

The first thing that attracted my notice was the appearance of the chapel. It is neatly finished, seats of the plainest without paint, no carpet on pulpit or floor, yet I never saw a church in America that looked more like God's house. Its attraction was not in its furniture but in its great cleanliness. Never in all the time I was in Shaingay did I have to protect my white dress from the dirt when kneeling. The floors and seats of the chapel were scoured as white as soap and sand could make them, and, by the way, I hear this is no new thing. Surely the people at Shaingay think cleanliness next to godliness.

At the early morning meeting nearly all the teachers and itinerants were present. As I looked over the room and noted the eager and expectant faces of these twenty-five teachers and itinerants, I thought surely this is a small force for so great an undertaking. There came a thought to my mind then, and indeed it came many times: it is a law in dynamics to the effect that an object, however small, may receive, under certain circumstances, impetus sufficient to split a world in two. These few disciples, if they put their entire energies into the work and follow their Divine Leader,

will have power to burst the fetters of sin from a host of sons and daughters of Africa.

After organization the Institute adjourned to the Training School building as a place better fitted for their work. The common school branches were taken up and taught as thoroughly as possible in the short time allowed. I think I never attended an institute where greater interest was manifested.

The missionaries, itinerants, teachers and advanced students from Shaingay and Rotufunk all joined in the classes. These pupils, like those in America, sometimes make it lively for the teachers. They are all anxious to know things and do not mind asking questions.

The Sabbath-school was to me one of the most interesting sights I have met in Africa. The Sabbath-school is held in the Training School building. The three rooms on the lower floor are so arranged as to be thrown into one. The more than 160 persons present were in the three rooms, and during recitation hour the partitions were closed. I was told there was the nicest kind of a class awaiting me in one of the rooms, so I went to see. And lo! about fifty children and a few older persons, clothed well enough now to be sure. A few minutes before they were not. A guard was put at the outside door to keep them from running away with the mission clothing which is furnished to them at this hour. As they knew no English, and I no Sherbro, the word had to be turned both ways. I had an excellent interpreter and got on nicely with my class. I was really surprised that they should be so eager to hear, and that they could, through my English, be made to understand so well.

At night we listened to a sermon by Rev. R. C. Taylor at the barra in Shaingay town. The sermon was excellent in thought and delivery, and while listening I forgot I was in Africa and that one

of her sons was proclaiming the glad tidings to his countrymen.

On Saturday in company with other ladies I visited Shaingay town, which is about one mile from the mission. We went by a road through the farms. In two cassada farms we saw medicine houses: that is, four sticks about two feet high were stuck in the ground about two feet apart, making the four corners of the house. These four upright pieces supported the roof or covering made of palm leaves. On a forked stick in the center of the house was a greegree of some kind. It looked as if a child had undertaken to tie something up in a piece of canvas. This roll was about three inches long and one and one-half

inches in circumference. I am told no native would dare steal cassada from one of these farms.

* * We were also shown the jaw bones of a whale which were about eight or eight and a half feet long. In leaving the town we passed a new purrow house. We wanted to go in, but the boy who was with us said we did not dare go in as the devil was in there. There were two white flags floating from high poles in front of the house and we thought the devil might be in readiness to surrender. But it seems a white flag in America and Africa do not mean the same thing.

ELLEN GROENENDYKE.

Rotufunk, West Africa.

Young People's Department.

CHURCH HISTORY.

Robby.—Mamma, you promised to tell us of a man who was not kind to the Christians. Was he a king or a soldier?

Mamma.—I remember my promise, and although it is not pleasant to talk of cruel things, yet history must be faithful in its record. This man was a soldier, and by conquest became a ruler of part of the country. He is generally spoken of as "Genseric, the Vandal."

Robby.—What does Vandal mean, mamma?

Mamma.—Well, I presume the meaning we attach to the word Vandal, comes from this man and his followers, who were rude in manner, were without culture or refinement and delighted in destruction and pillage. Your sister, from her knowledge of history, can tell you something of the Vandals.

Sarah.—I think the first we hear of Vandals was in the third century. They were a Slavonic or Teutonic tribe who lived on the banks of the river Oder, and seaboard of Pomerania and Meck-

lenburg. In the fifth century we read of their coming to the river Rhine, crossing the Pyrenees mountains and forming a colony in Spain. Soon after accomplishing this, they started an expedition into Africa under their leader Genseric. He it is of whom mamma has learned so much in church history.

Mamma.—Yes, and we learn from the history of the Church at this period, that the Arians, those who taught that the Lord Jesus was not truly God, and many other errors flowing out from that fatal heresy, were in large numbers, and possessed of great wealth and power. Genseric in order to gain their favor agreed to be baptized and also many of his followers. They now claimed the name Christian, but had not one Christian characteristic.

Robby.—But, sister, please tell me what he did when he was a soldier.

Sarah.—Well, Robby, when he came into Africa he took by force of arms the then magnificent city of Carthage. Be-

ing a barbarian, he cared nothing for art and literature, and so had no respect for the elegant buildings, schools, libraries, groves and fountains, but gave his men liberty to destroy. You remember mamma told us that Carthage was the home of the good and great Augustine. From my history we learn that his library was not destroyed. Do you remember, mamma, the number of books he wrote? You said his writings were numerous.

Mamma.—I think we read that his writings filled two hundred and thirty volumes, apart from his exposition of the Psalms and gospels. Besides these there were great numbers of tracts and letters on various subjects.

Robby.—O my, I wonder if Uncle Jerry could write so many books—but tell me more he did when he was a soldier.

Sarah.—It was about twelve or fifteen years after his sad doings at Carthage when he fitted up a powerful navy and went to Rome. Arriving there he took the imperial city, and for fourteen days pillaged it of untold wealth in silver and gold, jewels and holy vessels in silver and gold. Of the latter were those taken from the temple at Jerusalem. When Titus took that city and destroyed the temple these various articles used in the temple worship, gold table, gold candlestick with seven branches made by God's direction, were taken to Rome and were carried before the Emperor Titus in his triumphal entry into the city. But I must hear mamma, Robby.

Mamma.—I am indeed sorry to talk of the cruel deeds of Genseric. Although Carthage had in it at this time great wickedness, there were many righteous and many faithful ministers. To these last he was especially cruel, but all classes of persons who professed that Jesus was the true God, and that we are saved only through faith in His name were persecuted. Thousands were driven into exile or sold as slaves, and many subjected to torture of various kinds.

The Bishop of Carthage, and many with him, fled by sea to Naples. Some, after being tortured, were placed in an old vessel and sent adrift on the open sea. Arian ministers were placed over orthodox churches, and when the people refused to hear them they were subjected to cruel treatment, often thrown into the sea. At this time there was a flourishing church in the Island of Sicily. There Genseric extended his cruelties. After awhile the Roman Emperor Valentinian, sent an ordained minister to Carthage to gather up the Trinitarians who remained. His name was Deogratias. He not only preached but did all he could to comfort the numerous captives he found there, whom Genseric had taken in his many raids. Many of them had been given to his followers. Husbands separated from their wives, and parents from their children. Deogratias sold the gold and silver he found in the churches and used all his own so as to redeem captives and restore them to their homes. He could not redeem all, and for many who were destitute he procured straw and made beds for them in the churches, and collected money with which he purchased food and medicine for the sick. But Deogratias was old and his labors too arduous, therefore after three years he entered into rest. Some exiles found a resting place in a district inhabited by Moors who had never heard of Christ. They were taught by these exiles, and many of them became Christians and threw away their idols.

Robby.—Well, I do hope that wicked man died soon.

Mamma.—Yes, but his son who succeeded him, was just as cruel, and perhaps more wicked.

Sarah.—Robby's wish reminds me of grandpa's reading this morning. Paul, in writing to the Galatians, says, "I would they were cut off, which trouble you." The same verse in the new version seems to have an entirely different

meaning, which reads, "I would that they which unsettle you would even cut themselves off."

Robby.—But, Mamma, tell us about his son.

Mamma.—The name of his son was Huneric, and for a number of years the Church had quiet, and prospered. In Carthage new ministers were ordained. One, whose name was Eugenius, was of superior worth. Soon the Arians complained, and to prejudice Huneric, informed him that his followers were hearing Eugenius preach. Huneric then appointed guards who were bidden to punish any they saw enter the church wearing Vandal dress; very many suffered from this cause. He then prohibited any orthodox holding office. Soon his cruelty increased. From one edict four thousand, nine hundred and seventy pastors and their people were banished to a desert, stripping them of all they had. One old minister who could not walk, he ordered to be tied to a wild cow and sent into the forest. Increasing in wickedness, when Arians informed him of ministers preaching, Huneric ordered their tongues cut out.

Sarah.—I have read that some of these could afterwards speak, but history denies that assertion.

Mamma.—I know some do, but the miracle has been well attested by a number who lived during that period. Victor of Vita says, "If one doubts the fact let him go to Constantinople. There he can find Refaratus, who was thus treated speaking plainly, and who had great

respect shown him in the Palace of Zeno; especially by the Empress." And Eneas, the philosopher, writes, "I myself saw them and heard them speak, and wondered. Not trusting my ears, I resolved to have proof of my eyes. Causing them to open their mouths, I saw their tongues had been taken out by the roots, and was more surprised that they could live than that they could speak." Also Procopus, the historian of the Vandal Wars, says: "Huneric ordered the tongues of many to be cut out, but whom afterwards I saw in the streets of Constantinople talking without any difficulty." Justinian, the emperor, in the constitution which he published for Africa after it was restored to his dominion, asserts the same fact. So much authentic testimony must be relied upon as truth. We could tell you of the thousands, men and women of rank, and in all positions in life, whose hands and ears were cut off, and in various ways made cripples, and many who were by the sword and fire as, Cowper says, "chased up to heaven." But we will leave these tales of misery and close our talk with one pleasant incident. This of a man of noble birth and family. His home was in Lyons in Gaul and his name was Sidonius. He was an orator and poet and was chosen by the orthodox church of Clermont and ordained over them. The chief excellence we learn of him was his kindness to those in need. He at one time sold his silver plate, and with his brother-in-law supported four thousand people all through the time of famine in his part of the country. M.

PROGRAMME FOR MISSIONARY MEETING.

Singing.

Prayer.

Singing.

Reading of 3d chapter of I Cor.

THEME.—Christian Service.

"The work of our hands, establish Thou it.
How often with thoughtless lips we pray—

But He who sits in the Heavens shall say,
'Is the work of your hands so fair and fit,
That ye dare to so pray?'

"Softly we answer, Lord, make it fit—
The work of our hands, that we may
Lift up our eyes and dare to pray,
'The work of our hands, establish Thou it.'"
There is perhaps no part of Christian

experience where a greater change is known, upon entering into this life hid with Christ in God, than in the matter of service. In all ordinary forms of Christian life, service is apt to have more or less bondage—that is, it is done purely as a matter of duty, and often as a trial or a cross.

Certain things, which at the first may have been a joy and a delight, become after while weary tasks, performed faithfully perhaps, but with much secret disinclination, and many confessed or unconfessed wishes that they need not be done at all, or at least they do not need to be done so often. The yoke which at first was easy begins to gall, and the burden feels heavy instead of light.

Many people go to their work, as a slave to his daily task, believing it to be their duty, and that therefore they must do it, but rebounding back into their real interests and pleasures the moment their work is over. It is always very pleasant to do the things we want to do, let them be ever so difficult of accomplishment, or involve ever so much of bodily weariness, but had the service of Christ required the same bodily labor, we would have murmured. It is altogether the way we look at things, whether we think they are crosses or not. What we need in the Christian life, is to get believers to *want* to do God's will, as much as other people want to do their own will.

God's way of working is to get possession of the inside of a man, to take the control and management of his will, and to work it for him. Then obedience is easy and a delight, and service becomes perfect freedom. All we have to do is to put our will over entirely into the hands of our Lord, surrendering to Him the entire control of it. It is wonderful what miracles God works in wills that are utterly surrendered to Him. He turns hard things into easy and bitter into sweet.

In the Christian life no burdens are

carried or anxieties felt. The Lord is our burden bearer, and upon Him we must lay off every care. Paul spoke of the care of the Churches coming upon him; but we must remember, that it was the constant habit of Paul to roll off every care on the Lord.

Therefore, what is needed for happy and effectual service, is simply to put our work into the Lord's hands and leave it there. Do not say, Lord, guide me; Lord, give me wisdom, etc., and then rise from our knees and take the burden all back, and try to guide and arrange it ourselves. Leave it with the Lord, and remember that what you trust to Him you must not worry over, or feel anxious about. Trust and worry cannot go together. If our work is a burden it is because we are not trusting it to Him.

June 2.—Laboring with Christ. I Cor. 3: 9.

From the day God uttered these words to Adam: "In the sweat of thy face shalt thou eat bread," man has had a daily struggle for a living. From early morning until the sun sinks in splendor in the West, the sound of the hammer and the smoke from mill and factory all give evidence of the supreme sway of labor.

Man is an active animal; he must be constantly exercising in some kind of work, be it of the hand or brain. A total relaxation of energies would mean death. And so it is in the spiritual world; we cannot remain idle with reference to church work and expect to grow spiritually. Exercise in the Christian life is necessary to Christian development of character. If we but look we will find plenty of work right around us, at our very door.

And what an honor God has conferred upon us poor sinful creatures by calling us laborers with Him in that grandest of all work of saving souls and thereby bettering the world. As "Labor sweetens life" in the natural world, how much sweeter and better does that life become

whose service is devoted to God's work, who works in harmony with God. Not one of us is excluded from this work, for he said to all, "Go work to-day in my vineyard."

Especially is this work of saving souls needed in lands yet lying in darkness. The inhabitants need faithful and consecrated missionaries to enlighten them in regard to their foolish and degrading customs, by setting forth the beautiful character and love of Christ. And so by teaching them how to live they thus teach them how to die. The need for this foreign missionary work is very great. Let us then by our prayers and contributions manifest an interest in this important work; for "The night cometh when no man can work," resting assured that God will aid and bless us and that our lives will be the happier for engaging in His work and living for others.

Missionary subject—The necessity for Foreign Mission Work.

June 16.—Tested by Fire.—I Cor. 11: 15.

Wood, hay, stubble. These strong figures of speech, expressive of things perishable and of no permanent value, Paul, in the 3d chapter of 1st Corinthians, sets over in vigorous antithesis against gold, silver and precious stones, equally strong figures, expressive of things of intrinsic and enduring value.

He also gives the solemn warning, "Let every man take heed how he build-

eth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. * * * *

Jesus says, "Make not to yourselves friends of the mammon of unrighteousness." This will turn the wood, hay and stubble into gold, silver and precious stones, as the rich young man would have found to his infinite profit and joy if he had obeyed the voice of Him whose instruction he sought.

Missionary subject—Our India Mission.

June 30.—Seeking for his commandments.—I Chron. 28: 8.

Keep and seek for all the commandments of the Lord your God. Or might we not say, seek for all the commandments and then keep them; or perhaps we might think we have enough to do to keep the ones we know, without seeking for others only to involve upon us new duties that we may not be able to perform.

May we then ask God what He will have us to do and then do it with all our might; and let us be faithful in reading the word and seeking all the commandments of the Lord our God and we shall not lose our reward.

Missionary subject—The Religion and Customs of the Hindoos.

LEONA ELLIOTT,

MAGGIE MONTGOMERY, .

MARY MCGRATH.

McCrory Miss., Society, Pittsburg, Pa.

Editorial Department.



THE Seventh Annual Meeting of the Women's General Missionary Society began in an evening session, May 13th.

It is not easy in the short time and space allotted to give a summary of its proceedings. An artist may draw the outline of a landscape or give the color of

the sunset, but to those who have looked upon the one or reveled in the other, the picture can only be a representation not a reproduction; the form may be there but the spirit and power will be wanting. So with the recent meeting; one of the best in its history, and marked by spirituality and devoutness. The conviction forced itself that the manage-

ment and arrangements had been committed to careful and skillful hands, and the sunshine (a necessary thing for such gatherings) that added warmth and beauty, was not more preceptible than the earnestness and interest that marked the countenances of many active and zealous workers, nor was the intense purpose written upon the faces to be mistaken. But why should it not be thus? If each succeeding year we come up to our Annual Meeting in closer fellowship with the Lord and Master, in deeper sympathy with His great work, with broader outlook, with stronger faith, with more love for His cause and for those who are working for its extension; surely this will be so, and we will have good reason for saying, "This our last meeting was also our best." The atmosphere of the place was to some of us new—the *bold, broad, breezy west* in whose freshness and freedom there was inspiration, whose enterprise and progressiveness were well nigh contagious. We were impressed with the earnest, hopeful, aspiring spirit with which the foundations of future growth are being laid, not only in substantial business enterprises, but still deeper and nobler in the intellectual and moral life, as exhibited in the number of its churches, of which our own beloved church has a large proportion; academies and schools, and benevolent associations and institutions; in the beauty and refinement of the homes, and the culture and courtesies of the life. We marvelled at what we saw, still more at what we heard; for the "welcome" which followed the excellent address of the president and introduced the social hour, was *cordial, spicy and unique*; the hospitality, though well tested, was generous; arrangements for comfort and convenience were in minutest detail complete. If in one word we were asked to characterize the proceedings of the meeting, that one word would be

ADVANCE.

It seemed to be the keynote on which all the reports of Corresponding Secretaries were pitched. Not only advance in receipts, but in the number of missionary societies organized and contributing to the united work of the general society. These reports filled one of the most profitable hours of the meeting. Aside from the interesting array of facts and figures presented, the ways and means brought to our knowledge were most encouraging.

REPORTS.

The report of the Foreign Secretary recognized the fact that God had abundantly blessed in many instances the seed-sowing of his servants, and that new and wider fields are being opened up to them, and that loud calls are being made for more workers in both our foreign fields. So interwoven is the home and foreign work as to be truly one. Equal in importance with the *sent* is the *sender*, and they share alike the blessing of obedience to the divine command. Hence all regretted the absence of the Corresponding Secretary of Home Missions, but the report will appear in full in the minutes. The reports of the Secretaries of Freedmens Mission, Orphans' Home, Child's Hospital and Aged People's Home, were all received with every manifestation of intelligent appreciation, and the growing and satisfactory condition of the whole work commends the energy and faithfulness with which it has been prosecuted in all its departments under the auspices of the Women's Auxiliary Board. And in its grateful review of the past and outlook for more aggressive work in the coming year, it calls on all its friends by whose aid its record stands thus far so complete and full, to continue and increase their help and encouragement.

PAPERS.

The papers read were of special excellence and were received with marked interest. Space forbids more than a passing mention, which we regret the less as

they will be brought in the order presented within reach of all our readers at an early day. The meeting *lacked* the inspiration that comes from the personal presence of the returned missionary, though we were happy in the attendance and help of Mrs. A. M. Nichol, whose long experience in Egypt furnishes a never failing source of interesting story and information. These are but fragments of the proceedings. We have jotted a thing or two, only enough to create the desire and whet the appetite for the complete Annual Report. The sessions seemed all too short for the many matters of pressing interest to be satisfactorily and thoroughly adjusted.

The meeting adjourned with sincere gratitude for what had been accomplished, and regrets for failures, and losses and short comings. With faces turned homeward and to the future, we step across the threshold of another missionary year. All along the line to every society, every Presbytery, to every woman we pass the word of command, "Go ye." And we whisper the word of promise, "Lo, I am with you," and lift the veil of prophecy: "He shall reign whose right it is, from the rivers to the ends of the earth." Let us start afresh to do more and better work for Christ than in all the years of the past.

IMPRESSIONS OF THE CONVENTION.



THE first impression, and one that was felt throughout the whole convention, was the decided belief among the delegates that there is a personal work for every daughter of the Lord. This was manifested in all prayers, readings and papers.

The report from the Women's Board was truly encouraging, as was that of the Presbyteries. At a glance we see that our societies have been steadily increasing each year. We have now 18,819 members banded together and pledged to carry on the work of the Master, at home and abroad. Oh, if each member was to bring to the Master just one soul this year, what a rejoicing in heaven and on earth.

The report of the MAGAZINE Committee spoke for itself. Still there could have been much added that would have perhaps interested and encouraged the convention, and also encouraged the committee who labor so faithfully to make our MAGAZINE what it is—one of the best missionary periodicals in the

country.

The memorial from Arkansas Presbytery, asking that a column be added or replaced in the blanks, so that there can be recognition given to all monies contributed by societies; and also the memorial from Des Moines Presbytery asking that a blank book be prepared for the use of societies, so that there will be a uniformity in keeping accounts, brought forth a lively discussion. The memorials were both lost.

The papers were excellent, brimful of all that was inspiring and helpful. Among the papers read was one by Miss Henrietta Mason, of Knoxville. Her bright, earnest, sparkling history of work among her own people, was truly inspiring and encouraging. It would do more good to send her before our Presbyterial societies with her personal magnetism, than a whole year's pleading in our papers.

The convention on the whole was an interesting and profitable one. There was, however, one drawback to the interest and that was the real or fancied inability of the speaking delegates to

raise their voices so as to be heard. Sisters, let us practice between now and next convention, so our conference can be heard by all and not by a few on the platform.

MRS. A. M. NICHOL.

CONVENTION ITEMS

Kindly Prepared by Mrs. W. H. Vincent.

One distinctive feature of the Washington convention was the devotional spirit that pervaded it. These services were all well attended and very impressive. At no time was this important part of the exercises allowed to be crowded out of its time by business.

Are there not homes in the Great West among United Presbyterian families for the nine little boys now ready to leave the Orphans' Home? What mission work is greater than to take these boys and train them for noble living and christian work?

In several instances the children from the Orphans' Home have proved themselves mission-workers in the communities to which they have been sent.

Mrs. Rose, who has been matron of the Orphans' Home since its founding, eleven years ago, retired from that position May 1st. She bears with her the kindest regards of the Board of Managers for the very efficient way in which she has discharged the duties of this trying position.

Mrs. Reid, her assistant, has been elected her successor. Will not all the societies unite in prayer that her labors may be blessed?

The United Presbyterian Memorial Hospital in Allegheny is the only strictly child's hospital in Western Pennsylvania.

While this hospital was originally intended for the Orphans' Home children, and they are at all times received free of charge, its doors are never closed against any sick child.

Will not the strong, hearty children of the church send gifts of fruits, flowers, jellies, &c., to the suffering ones in the hospital?

The lunch tables the second day of the convention were made attractive by a small boquet placed at every plate.

The neighboring United Presbyterian congregations joined with the ladies of Washington to provide the elegant lunch served in the basement of the church both days of the convention.

The pulpit platform was a bower of beauty. Tropical plants and fragrant flowers vied with each other in showing the handiwork of God.

Miss Henrietta Mason, when asked if United Presbyterians could be made of colored people, answered, "Yes, for I am one; all our people need is teaching in the distinctive principles of the church." Her paper created a great deal of interest among the freedmen of the South.

The Fourth church, Allegheny, make the "Fruit and Flower Mission" a part of their work.

Miss Mary Martin, who is to go out to India in September, being supported by Mansfield and Steubenville Presbyterial Associations, was in attendance at the annual meeting.

An appeal was made to the Congregational societies to undertake the furnishing the rooms in the Little Boys' Home.

The Thank-offering service led by Mrs. Clark Hutchison was most interesting.

Monongahela Presbytery is the banner Presbytery, its offering being \$1,000. Missionary societies, get ready for this service next year, begin now to lay by in store so that there may be no lack.

The time devoted to report of MAGAZINE committee was necessarily short. A committee was appointed to prepare special mission studies and helps to appear each month in the *Young Christian* and MAGAZINE. This will be an attrac-

tive and helpful feature of the work of the coming year.

It is to be regretted that Miss Rose McCullough was not present at the convention.

The children of Washington mission bands presented a pleasing and interesting exercise, which added greatly to the pleasure of the occasion.

The Wednesday morning session was principally taken up with the enrollment of delegates and reports from auxiliary societies, the women's board, the orphans' home and the Memorial hospital, located in Allegheny, Pa.

Reports to the society show a total of 764 auxiliary societies, having nearly 20,000 members.

The total contributions to the various benevolent objects are nearly \$40,000.

So far as heard from the W. M. S. of Reynoldsburg, O., has the best list of subscribers to the MAGAZINE. There are only twelve members in the society, and eight of them take the MAGAZINE.

Brookville Presbytery has sent out four lady missionaries.

An appeal was made to the convention for the societies to undertake the support of the matrons of the Little Girls' and also Little Boys' Home in Knoxville.

The samples of class work on exhibition from the Bluestone mission were very creditable to both teachers and pupils.

The MAGAZINE has a circulation numbering 4,800.

An appeal was presented for Christian homes in the West for nine little boys now in the Orphans' Home. An application for one of these were received during the convention.

Thirty cents a member would put the Old Peoples' Home out of debt.

A new impetus was given to Mission Band work by the meeting for interchange of views and plans of work by leaders

and others interested.

The MAGAZINE is conducted not only without debt, but without even the "appearance of it."

The convention had a lady precentor, Mrs. J. A. Reynolds, Putnam, N. Y.

One of the most interesting members of the convention was a baby six weeks old.

The MAGAZINE costs about four cents a number, and it is furnished its readers at the rate of five cents a number—an instance of the financial ability of the managers.

Fifty-five persons responded to the roll call as delegates to the convention.

A notable feature of the convention was the number of earnest women who were not detained by "the baby at home," but who brought the baby along.

The delegates and visitors filled the First United Presbyterian church during all the sessions. The good people of Washington are taking good care of the delegates, some of whom are west for the first time.

Sessions will continue during Thursday, and many subjects of interest in connection with the work of the church by the women discussed. The women of the United Presbyterian church are wide awake in the interests of the Kingdom of Christ.

ANNUAL REPORT.

The minutes of the late meeting of the Women's Missionary Society, at Washington, Iowa, will appear in July number of the MAGAZINE. An extra number of copies will be issued. To meet the expense the MAGAZINE Committee will need at least two hundred and fifty dollars in addition to the amount received from regular subscribers. It is expected that Presbyterial societies will proceed as heretofore and collect the amount pledged, and send promptly to Mrs. J. G. Carson,

Xenia, Ohio, Treasurer. This amount is to be considered a fund for minutes only, and therefore is additional to any monies sent either for yearly subscriptions to the *MAGAZINE* or for single copies of the July number, which will be mailed to all paid up subscribers.

The latest advices from Egypt were to the effect that Dr. Lansing expected to spend May in London, attending the May meetings in the interests of the mission, if his health will permit, and to reach this country in June. He is accompanied by his daughter-in-law, Mrs. Dr. Carroll Lansing, formerly Miss Isabella Strang, of Mansoura station. It is earnestly hoped that rest and change of scenes will greatly benefit him.

Mrs. Jane L. Kilgore, a member of First church, Washington, Iowa, for 43 years, died November 8, 1889. Also, Mrs. Jane B. McLurg, of First church, Washington, Iowa, died September 8, 1889. "They rest from their labors, and their works do follow them."

THANK-OFFERING.

Words fail to express all that the thank-offering service was to those who entered heartily into the spirit of it. Many eyes were misty, and one cannot easily forget the solemn impression made when Mrs. W. H. Vincent, in a few well-chosen, tender words, presented Miss Mary Martin as the thank-offering of Mansfield and Stubbenville Presbyteries. In the early autumn she will join her father now in India, and take up the work laid down by her mother a few years ago, and whose dust sleeps peacefully in that far-off land. At the close of this service the very soul seemed borne aloft on the pinions of a mighty faith as the large congregation joined in a psalm of praise and thanksgiving. The Heavenly Father has been kind, and we praise Him that when in His wisdom He is removing the young

and promising from His work in India, He is pleased to provide another to take the place.

The thank-offering amounted to \$4,135. It was suggested that the thank-offering was not so large this year as last, but some one replied that it was larger, for we had a missionary thrown in this time.

Subscribers to the *MAGAZINE* will please remember that all subscriptions that began with the July number last year will end with the June number this year—the present number. They are earnestly requested to renew their subscriptions at once that the committee may know how many copies of the July number, which will contain the minutes of the Women's convention, to print.

In no case will the minutes of two annual conventions be included in a single year's subscription.

One of the latest messages from India is indeed a sad surprise. Mrs. Edna Patton Morrison, wife of Rev. George W. Morrison, after a fortnight's illness of fever, passed away at the Mission House at Gujranwala on the afternoon of April 7th. Through the kindness of Mrs. Morrison's mother we glean the following from a letter written by Mr. Morrison on that and the following day. She was attended during her illness by an educated native doctor, and when the case became serious doctors S. E. Johnson and Maria White were summoned from their respective stations. They told Mr. Morrison plainly that she was in a very critical condition, but assured him that the attending physician had done and was doing all that could possibly be done. She was somewhat surprised when told that she might not live, and said, "I wish to live for my husband and boys, but am not afraid to die. I used to be, but I am not at all afraid now." She told the doctor, who is a nominal Hindoo, that she was not afraid to die, and said

just before the last that Jesus was with her. "She lies on her bed in the other side of the house clad in white exactly as if she were asleep with such a peaceful look; just the hint of a smile. Every one who goes in to see her remarks how natural she looks; how life-like in her sleep. All the servants have come in to see her, and big bearded men cried as if their hearts would break. They all come telling how good and kind she was. The Ayah has almost cried her eyes out sitting near me with Harold as I write. She says that Mam Sahiba was never angry with her. They all loved Edna so; but how could they help it, for she was so lovable. The doctor broke down completely and went away crying. This evening he came again and went in to see her and broke down again. His wife, the purdah woman whom Edna visited, came with him in spite of purdah and brought a nice lot of flowers. The doctor is staying now helping with the sad preparations. He has been kind, so constantly attentive. I feel that all has been done that could have been done and it is God himself who has called her home. All the missionaries have been kind and also the English people of the station. The funeral we will have tomorrow morning about eight, if everything can be gotten ready. We have to hurry such things so much here and it is getting very warm now. All the missionaries from the other stations

who are able will be here. A constant stream of natives kept pouring in till quite late to express their sympathy.

Tuesday morning.—We have just come home from laying Edna to rest with her little son lying next her heart. The coffin was almost covered with flowers arranged by loving hands. The exercises were conducted by Dr. Martin assisted by others, and by request were brief. The school boys came up and marched in two long rows on either side of our little procession. The cemetery is nearly a mile away but the coffin was carried down on the shoulders of our friends, there being a sufficient number here to change often enough as not to become much tired. I was so glad that friends and fellow countrymen could do this sad service. The doctor's wife sent a half bushel of roses, which were poured over the coffin after it had been lowered into the grave so as almost to cover it."

Mrs. Holliday, who was with Mrs. Morrison during her illness, also writes: "She was such a beautiful Christian character. Everybody loves Mrs. Morrison and there is sadness all over the mission. We bury her tomorrow by a very pretty little English church here in the station. She looks so pretty tonight. One of the English ladies of the station said, 'She looks like a bride.'"

We express our deep sympathy for Mr. Morrison and other friends in this their great loss.

Women's Auxiliary Board, Etc.

PROGRAM FOR MONTHLY MISSIONARY MEETING.

Singing.
Read Isa. 60th chapter.
Prayer.
Roll call and minutes.
Business.
Paper on the demand of the hour as indicated by the signs of the times.—Rev. 16: 12-14.
Discussion of the following topics:—
(1) The office of the Word in the salvation of the world.—Rom. 10: 13-15, and kindred scriptures.
(2) The duty of the church to give the world the written word.—Math. 24: 14, and kindred

scriptures.

(3) Motives stimulating to action. Love of humanity—Loyalty to Christ—Assurance of success and kindred thoughts.

Singing.

Close with the Lord's prayer in concert.

MRS. W. S. HARPER, Beaver, Pa.

The Woman's Missionary Society of Beaver Valley Presbytery held their annual meeting in the Second United Presbyterian church, Newcastle, April 10th, at 10:30 A. M. Devotional exercises conducted by the President; Mrs. Rev. Barr; reading minutes of last meeting and roll-call. The

meeting was interesting as well as profitable.

1:30 P. M., Devotional exercises conducted by Mrs. Rev. Hutchison. Report of Treasurer showed that \$467.65 had been contributed for Missions in the last year. Mrs. Dr. E. A. Dennon gave the address of welcome; response by Mrs. Lizzie Nelson; Paper, "Open Doors," by Miss Mary Harper; Voice solo, by Miss Vesta Jones; Recitation, by Miss Mary Winter; Praise services conducted by Mrs. Rev. Houston. The Mission Band of the 2nd church gave a very entertaining mission exercise; a paper by Miss Rena Griffin, subject, "Earnestness in Missionary Work"; report of Orphans' Home by our Presbyterian manager, Miss Mary C. Harper. The election of officers resulted as follows: President, Miss Mary C. Harper; 1st Vice-president, Mrs. Rev. Telford; 2d Vice-president, Mrs. Rev. Harper; Recording Secretary, Mrs. R. J. Blevins; Corresponding Secretary, Miss Cettie Duff; Treasurer, Mrs. W. N. Aiken; Presbyterian Manager of Orphans' Home, Mrs. S. A. Long. Mrs. Rev. Harper conducted the devotional exercises in the evening, after which society listened to an "excellent address from Rev. E. P. Dunlap, returned missionary to Siam, on the organization and growth of Missions in that country. The following resolutions were adopted:

Resolved 1st, That it is with sorrow that this society has heard of the death of Miss Anna McClain, of Darlington; that we bear testimony to her wonderful zeal in the cause of the Master, and her untiring efforts in advancing the best interests of his kingdom, and in her death we are reminded that we must work while it is day, and we write of her, "Blessed are the dead who die in the Lord."

2nd, That we tender our heartfelt thanks to Rev. E. P. Dunlap for his able lecture and thrilling appeal for the Woman of Siam; to the ladies of this congregation for their entertainment and generous hospitality.

Society adjourned to meet at Wurtemburg, in September.

MRS. R. J. BLEVINS, Sec.

QUESTION DRAWER.

[Address all communications for this department to Miss E. W. Pollock, 127 East 8th street, Erie, Pa.]

Answers to the advertisement question.

At our last meeting of society, we voted unanimously against advertisements of any kind (except missionary works) in the MAGAZINE. We highly prize our paper.

ANNA B. JUNK, Laurel Hill, Pa.

The Ladies' Missionary Society, of Shiloh, Ind., after discussing the question of advertisements in our excellent MAGAZINE, directed the Corresponding Secretary to voice the society in favor of inserting suitable advertisements, subject to the approval of our wise, faithful Magazine Committee.

MRS. M. C. WATSON, Dunreith, Ind.

At our monthly meeting held this week the members of our society favored inserting advertisements that were proper in the MAGAZINE, provided the present amount of space be retained for reading matter. We have faith in the Magazine Committee, and feel that their own judgment in this matter will accord with that of their readers.

MRS. J. W. LAWRENCE, Cambridge, Ohio.

Our society at their last meeting took a vote on question of inserting advertisements in the MAGAZINE, resulting in favor of it, leaving the matter in the hands of the Magazine Committee, considering them competent judges in the matter. We think it a desirable thing to take any plan to further the interest of the MAGAZINE.

MISS MAGGIE RUNYAN, Greenville, Pa.

SUGGESTION CORNER.

If discussions are profitable on subjects of interest and importance at any time, or in any place, they certainly are in the MAGAZINE, and we would suggest that each society send a question to the editor of the Drawer, and designate if they wish the person or persons by whom they would like to have it answered. We wish to make this department practically useful.

We would suggest that each one ask themselves the question, What can I do to increase the usefulness of the MAGAZINE? Can I pray? Can I write? Can I make any suggestions to improve it? Can I subscribe? Can I induce others to subscribe?

The Ladies' Presbyterian Association of Kansas City Presbytery met in regular session in the First church, Kansas City, Mo., April 9th, 1890 at 9.30 A. M. Opened with devotional exercises conducted by the President, Mrs. McKibbin. Fourteen delegates responded to roll-call, representing eleven societies. Mission Bands represented, four. One society and two mission bands were not represented. Reports from local societies were heard which showed a total membership of the Presbyterian Society of 210. The contributions for the year amounted to \$1,250, the President, Mrs. McKibbin, having advanced money for this Presbyterian Society in payment for the printing of minutes in the July number of the WOMEN'S MAGAZINE. The societies responded with their quotas and the sum was made up.

The programme with but two exceptions was entirely carried out. Mrs. R. H. Barnes was selected delegate to the Women's General Missionary Society; Mrs. S. J. Hagerty, alternate. Officers elected for ensuing year are as follows: President, Mrs. R. H. Barnes, Hiawatha; Vice-Presidents, Mrs. J. R. Thompson, Topeka; Mrs. D. M. McClellan, 1st Kansas City; Cor. Sec., Miss Mary McQuiston, Lawrence; Rec. Sec., Miss Cora Douglass, Kansas City; Treas., Mrs. J. S. Colvin, Horton, Kans. Mrs. McKibbin appointed Mrs. McKelvey and Mrs. Stewart, of Kansas City, as a committee to confer with the Synodical committee and prepare papers on the subjects assigned; also Mrs. Barnes to lead devotional exercises. Synodical meeting to be held in Ottawa, Kansas, in August. The amount pledged for Miss Smith's salary the coming year is \$225. A collection was taken at the close of the evening session to increase the contingent fund, which amounted to \$9.22. The following resolutions were adopted by a rising vote:

Resolved, 1st, That we thank God for His blessing upon our missionary work during the past year, for the success and general good health of our missionaries, and for the increased interest in the work at home and abroad.

Resolved, 2d, That we deplore the death of Mrs. Sarah B. Lansing and bowing in humble submission to the Father's will, we thank Him for permitting her to do such a grand work for missions. We express our sympathy with her bereaved friends, especially Drs. Lansing and Dales.

Resolved, 3d, That we heartily endorse the Women's Missionary MAGAZINE and urge our members to sustain it by their financial aid.

Resolved, 4th, That we urge all local societies to organize, as far as possible, mission bands.

Resolved, 5th, That we most heartily endorse the action of the World's Sabbath Union, recommending that sermons be preached annually on Sabbath Observance, on the first Sabbath of April and that the week following be observed as a week of prayer for the preservation of the Sabbath.

Resolved 6th, That we express our deep satisfaction in the present attitude of the Reformed and United Presbyterians toward the union of those bodies.

Resolved 7th, That since the testimony of all godly missionaries is that the importation of intoxicating liquors into heathen lands is one of the greatest hindrances to the Gospel, we earnestly urge the officers of our National Government to prohibit the importation of liquors into heathen lands.

Resolved 8th, That we extend our heartfelt thanks to our retiring president, Mrs. McKibbon, and to the good people of Kansas City for their untiring efforts to make our stay among them so pleasant.

MRS. JEAN MORROW,
Chairman of Committee.

After singing the 150 psalm, prayer and benediction by Rev. Garges, society adjourned to meet with Spring Presbytery.

MRS. C. A. MCKIBBON, Pres.,
MISS ALTHEA CARITHERS, Rec. Sec.

The seventh annual meeting of the Women's Missionary Society of Monongahela Presbytery was held in the Eighth U. P. church, Pittsburgh, Thursday, April 17. The meeting was opened at 1.30 P. M. with devotional exercises conducted by the president, Mrs. M. M. Patterson. She was assisted in prayer by Mrs. Atcheson and Mrs. Given. The secretary read the minutes of the previous meeting which report was approved. The report of the treasurer was very encouraging, showing that within the past six months \$3,020 had been received. Of this amount \$151 was given to the Memorial Hospital at Sialkot, \$85 to the Egyptian School, \$126 to the school in India, \$117 to the Warm Springs Indians, \$58 to Church Extension, \$170 to the Parsonage Fund, \$174 to the Little Boys' Home, \$105 to the Little Girls' Home, \$204 to the Industrial School at Chase City, \$171 to Ministerial Relief, \$125 to Orphans' Home and \$160 to Orphans' Home Hospital. This report was approved. The reports from the auxiliary societies and bands, which number about fifty, were all of an encouraging nature and gave evidence of work taken up, in many different spheres. Miss Gilfillan's report of the Orphans' Home showed it to be in a prosperous condition, fifty-five children being in charge now and more expected in a few days. Three boys and three girls are out on trial. An encouraging report of the Hospital was read by Mrs. Price. The committee on nominations made its report and the election for officers resulted as follows: President, Mrs. Jean S. Sands; Vice-Presidents, Mrs. J. M. Ross, Mrs. D. A. Elliott, Mrs. M. J. Douthett; Recording Secretary, Miss E. D. Brown; Corresponding Secretary, Miss Margaret J. Mitchell; Treasurer, Mrs. W. J. Reid; Orphans' Home manager, Miss Margaret Gilfillan. About 200 delegates answered to the roll. The Gordon Mission Band of the Seventh church, under the leadership of Mrs. Dr. Libby and Miss Florence McComb, gave us a very entertaining and instructive exercise of about twenty minutes duration. A paper on "Practical Mission Work" was prepared and read by Mrs. M. N. Calhoun, of Verona. We now adjourned to the lower part of the church where a bountiful supper was prepared.

THE EVENING SESSION

was opened with devotional exercises, conducted by Mrs. Edwin Hill. These consisted of a Bible-reading on "Patience," and prayer by Mrs. Wallace and Mrs. Herron. A statistical report by Miss E. D. Brown was very encouraging. She compared the work of to-day with that of two years ago. The amount of money reported contributed on the blanks which were sent out is \$4,056. She also read a part of a letter from a missionary, which was an answer to one in which she had been asked to relate the duties of one day. This plainly set forth that the workers in the foreign fields have no leisure moments.

A motion to invite the General Missionary Society to convene in Pittsburgh in May 1891, was unanimously carried.

A motion to ask that the minutes of the General Meeting be published in book form as heretofore instead of in the MAGAZINE, was carried.

The constitutions being printed and ready for distribution, quite a number were sold.

The Conference, Home Missions and Church Extension was divided into three parts, 1st, "The Need," by Miss M. A. George, of McDonald; 2d, "Our duty in regard to them," by Miss Mary McQuigg, of the First church; 3d, "Results as affecting other missionary work," by Miss Margaret Gilfillan, of St. Clair. The committee on resolutions would respectfully submit the following report:

WHEREAS, It is with intense gratitude to God we recognize how greatly we have been blessed as an association, and our missionary zeal quickened, Therefore,

Resolved, 1st, That we praise and magnify God for the wonderful manifestations of the power of the Holy Spirit upon the hearts of men. That Christ is exerting His power as King in subduing and reigning in the hearts of His people this last year; and that with renewed vows of consecration we give our hearts, service and money more fully to Him who has heard and answered our prayers

WHEREAS, There comes to us from heathen nations the soul-thrilling cry to send them more "Gospel and less rum;" and that for every Bible sent, cargoes of rum are unloaded at the doors of these our neighbors.

WHEREAS, We call ourselves a Christian nation, yet today the bulk of our traffic with heathen Africa is intoxicating drinks, which is rapidly murdering that people and sinking them into drunkards' graves. The teachings of Christianity are all against this traffic. The responsibility of this liquor crime lies at the feet of the Church of God.

Resolved, 2d, That it is our duty to use our influence against this great evil, that by prayers, instructions, examples and active persistent efforts, we as an association take active measures against this terrible curse.

WHEREAS, We recognize the MAGAZINE as a powerful incentive to greater zeal and love for the work of missions at home and abroad, and feeling that its perusal is vital to the success of every society, we recommend,

1st, That each auxiliary society make special effort to introduce it into its own membership, and to every family in the congregation.

2d, That a committee of two be appointed to receive subscriptions and present its interests in a few chosen words at each meeting of Presbyterial.

Resolved, 3d, That we ask the Women's Board to furnish leaflets.

Resolved, 4th, That we request women to be recognized as missionaries in the home field.

Resolved, 5th, That we praise and thank God for Mrs. Dr. Johnson and all new missionaries arriving safely and assigned to fields of labor. With feelings of sadness, mingled with joy, we speak of the beautiful consecrated life of Mrs. Sarah Dalee Lansing. The inspiration of many mission workers at home and abroad.

Resolved, That we tender our sympathy to the sorrowing husband in his failing health, and pray God's blessing may be upon him in his distant home, and upon the brother and many friends in our own land, and commend them to Him who wept with the sorrowing friends at Bethany.

WHEREAS, It has pleased God in his infinite wisdom, to remove from our midst sixteen of our members who were wont to meet with us, and

who labored heart and hand in the service of the Master. From the Second church, Mrs. Maria Neely, Mrs. Eliza Warden, Mrs. Sarah Scott, Mrs. Margaret Browne. Sixth church, Mrs. M. A. Perry, Mrs. D. C. Meanor. McBride Mission Band, Sixth church, Master George Campbell. Eighth church, Mrs. Maggie C. Blair. Ninth church, Mrs. E. Caldwell, Mrs. Mary Carey. Eleventh church, Mrs. Dorrington; Verona, Mrs. Ida Hulton; Mansfield, Mrs. Bowman, Mrs. Anna McMichael; Ingram, Mrs. Mary Hazlett; Union, Mrs. Scott. Of these friends and fellow-workers who have answered the call to come up higher,

Resolved, 1st, That while we weep for these dear ones gone, we humbly say, "Thy will, O God be done."

Resolved, 2d, That in these sad bereavements we recognize the will of Him whose judgments are unerring, and bow humbly to the sceptre of Him who doeth all things well.

Resolved, 3d, That we hereby testify to their beautiful Christian character and consecrated efforts in the Master's cause.

Resolved, 4th, That we as an association be admonished by their deaths, of the uncertainty of this life, and by these providences we will hear God saying "Work while it is called today, for the night cometh when no man can work."

Resolved, 5th, That in their deaths our churches have lost devoted members, our societies kind, loving, honored co-workers whose loving memories we will ever cherish.

Resolved, 6th, That we tender to the kind people of the Eighth church our hearty thanks for the bountiful supper provided, to the choir for the inspiration of their sweet psalms of praise, to the President, Secretary and all who have contributed to our edification and enjoyment.

The meeting closed with a recitation by Miss Ivy Friesell, to meet at Ingram in October.

Rev. Wallace pronounced the benediction.

MARGARET J. MITCHELL, Cor. Sec.

The Ladies Missionary Society of Jamestown, Pa., United Presbyterian congregation held their Annual Thank-Offering meeting on March 6th, at two o'clock in the afternoon. It was a bitter cold day. The attendance was small, still the meeting was interesting and enjoyable. There was much missionary and thanksgiving enthusiasm manifested.

Offerings were placed in envelopes accompanied by suitable passages of scripture, which were read, interspersed with singing of psalms, prayers, remarks and reading of the Holy Word. Closing by singing Ps. 100, 88 and 78; a short thank-offering prayer.

Collection amounted to twenty-six and one-half dollars; afterwards raised \$33.

MRS. J. H. CHRISTY, Pres.

Resolutions of respect by the Woman's Missionary Society of Caledonia, N. Y., on the death of Mrs. Jennet Walker.

For the first time since the organization of our society we are called to mourn the death of a member; and although her death was sudden and unexpected, it found her with her lamp trimmed and burning, waiting for the footsteps of the Master, and,

WHEREAS, It has pleased our Heavenly Father to call home our dear friend and sister, Mrs. Jennet Walker; one whose seat in the house of God was seldom vacant, and who showed by her Christian work, her quiet and unassuming manner and

her fervor in waiting on the ordinances of God, that the blessings of the gospel were to her a treasure that maketh not ashamed.

Resolved, That in her death our church has lost a faithful and devoted member, our Society a kind and loving friend, whose example of discretion and piety we would all do well to emulate.

Resolved, That while we deeply feel our loss, yet her memory shall be to us a beacon-light, guiding us on our way to the home above, to the God she loved to serve and did serve with so much truth and simplicity.

Resolved, That we extend to the bereaved family and friends our heartfelt sympathy, and commend them to the care of Him who saith, "As one whom his mother comforteth, so will I comfort you."

Resolved, That these resolutions be recorded in the minutes of the Society and a copy sent to the "WOMEN'S MISSIONARY MAGAZINE" for publication.

MRS. JOHN ESPIE,
MISS JENNIE M. CAMERON,
Committee.

The following is a memorial adopted by the Boys' Mission Band of the 6th United Presbyterian church, Pittsburgh, Pa.

In his infinite wisdom it has pleased our kind Heavenly Father to take home to himself to the realms of eternal joy one of our number, George Campbell, the first representative from our society in the Church Triumphant.

While we sorrow for him whom we loved so well; who was such an excellent worker, whose firm, decisive character, with a heart most tender, fitted him for a place in the forefront of God's army, where it was his desire to be: we humbly bow to the unerring will of our gracious Lord and pray, "In life or death thy will, my Lord, be done."

To the stricken family we tender our deepest sympathy. In Him, in whose arms their loved one rests, we know they have found peace and comfort.

"And when at last we sleep,
May others come and reap
The harvest planted here by these weak hands;
A harvest white for Thee,
We pray it thus may be.
Show us our field; we wait for Thy commands."

Action of the Women's Missionary Society of the United Presbyterian church of Piqua, Ohio.

WHEREAS, God in His providence has called from our midst our beloved sister and co-laborer, Mrs. Margaret Morrow,

Resolved, That while we as a society mourn the loss of one of our oldest members we bow in humble submission to the will of our Heavenly Father, knowing that "He doeth all things well."

Resolved, That we bear testimony to the faithfulness of our departed sister, to her interest and liberality in all departments of mission work.

Resolved, That we tender our heartfelt sympathy to the aged husband and to the children of our departed friend; that we commend them to the Great Comforter who alone can heal the sorrowing heart.

Resolved, That a copy of these resolutions be given to the bereaved family; that they be placed upon the minutes of the society, and published in the WOMEN'S MAGAZINE.

MRS. M. E. KERR,
MRS. MARTHA PECK,
MISS LAURA B. ANDERSON,
Committee.